

the Constitution for the protection of human rights.

These (continued President Taylor) are some points that are of considerable importance. Similar things have been exhibited in former times—an animus, a united operation against justice, equity and law, and, in our case, against the Constitution of the United States, and the rights and privileges and immunities of the Latter-day Saints. A law was framed professedly in the interest of purity and virtue. When it got here it was perverted and made to subvert the interest of prostitution and prostitutes; and the lowest class of men, who violate their marital relations and trample under foot all principles of virtue and integrity, can go on our juries, can vote at the polls through the intrigues of corrupt men; and they thus try to shackle a free people, bring them into bondage, and make slaves of them, unless they will bow to their infernal behests, and in the name of Israel's God we will not do it. (The congregation responded with a loud "Amen.") We are not going to elevate prostitutes and men who violate their marital relations above men and women who are virtuous, honorable and upright. These are my feelings, and I am not afraid to proclaim them to the world. So much for these things.

Do we want a class of men along with us that will submit to these kind of things, and are we to share in this hypocrisy, this infamy and degradation? What mean these dens in our city that are introduced by our Christian friends—dens of infamy, dens of prostitution, gambling holes, houses of assignation, dram-shops, etc? They are to cater to the virtuous (?) feelings of these honorable, high minded, pure reformers that have come among us—(Laughter.)—or what are they for? They are sanctioned, I am ashamed to say by the officers of government, and protected in their libidinous and degrading pursuits. How was it, sometime ago when the Edmunds law was first introduced? A son of Mayor Little was one of the election registrars. His father some years ago had had two wives—I am sorry to say he has not got them now, they are dead—and because some years before any law of this kind was in operation in the United States he had practised plural marriage, his son was obliged to tell his father that he could not register. Shortly afterwards a notorious courtesan known as Kate Flint, with some of the inmates of her bagnio, drove up and requested to be registered. "Why, of course," And this same gentleman that could not register his honorable father, who had never violated any law of the United States, had to endure the mortification of taking the names of these others and placing them on the list as respectable voters in our midst! About this time another non-Mormon came along to one of the other registration officers, and on partly reading the oath—this test oath that had been prescribed—said, "I am afraid I can't take that?" "Why can't you take it?" Well, he was an honest man among the Gentiles; he did not like to forswear himself; so he said, "I have a wife and then I keep a mistress." "Oh, well," says the man, "read on a little further." He read on until he came to the words, "in the marriage relation." "Oh, well, yes I can take that," he said, and registered. These are facts that are stuck before our noses here in the City of Salt Lake by the officials sent among us, and who are instructed particularly to look after our morals.

So much, then, for such affairs. Now, do we want affiliation or association with such practices and principles as these? God forbid. And we want no flatterers in our ranks. What shall we do? Live our religion, be true to our covenants and keep the commandments of God. What shall the Presidents of Stakes do? Look after our Stakes, and if you find adulterers or adulteresses among you, don't permit them to go into the temples of God; for we won't have such people; they cannot be sanctioned by us, nor have our fellowship. We will not have them; the world may take the strumpets; they may wallow in their filth, but we will not have our holy places polluted by people calling themselves Latter-day Saints who indulge in these abominable practices; we will not have them; and anybody who permits them to go into these holy places will have to be responsible for it. If any Bishops do it, they will be held responsible. Therefore, be careful, you Presidents of Stakes and you Bishops, how you act, and look well after your people, for be it understood that before our Lord Jesus Christ shall come, "righteousness shall go before Him and shall set us in the way of his steps." (Psalms lxxxv, 13.) We are preparing ourselves to build up a Zion of God, and these people, whomasters and whores, liars and hypocrites, will never get into the city of the living God: they will be found outside the gates.

Now, have I any ill feelings towards these people that persecute and proscriber us? No, I would do them good for evil, give blessings for curses; I would treat them well, treat them honorably. Let us be men of truth, honor and integrity—men that will swear to our own hurt and change not—men whose word will be our everlasting bond. If you see men hungry, feed them; no matter who they are: white, black, or red, Jew, Gentile or Mormon, or anybody else—feed them. If you see men naked, clothe them. If you see men sick, administer to them, and

learn to be kind to all men; but partake not of their evil practices. "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." We are trying to raise up a people that shall be men of God, men of truth, men of integrity, men of virtue, men who will be fit to associate with the Gods in the eternal worlds.

We are accused of being corrupt, degraded, low and debauched. Who by? By people, as I will show who are ten times as degraded, ten times as debauched, ten times as low, and guilty of ten-fold more crime than we are. These are our professed reformers. I speak of these things therefore in our defence, and were we not accused by men void of honor and principle, I never would broach such a subject; for, I do not delight to dwell on the infamies, the corruptions and abominations of the world. I would rather speak of their good qualities and honorable principles, and I am thankful to say that there are thousands and ten of thousands and millions in these United States and in other nations who look with contempt upon all the chicanery, deception and fraud, whether of a moral, social, political, legislative, or judicial character; thousands and millions of men; I see many of them, very many of them, who pass through here, men of note, of position in society from the United States and from the different nations who call upon me from time to time and express their sentiments pertaining to these matters. In order to sustain what I say I will have Brother Cannon read over some statistics in regard to crime. We are, as I have said, represented as a very bad people, and I want to show a comparison between us and our reformers, or those that profess to be our reformers in relation to these matters.

PRESIDENT CANNON then read the following, being the criminal statistics for the year 1883.

The population of Utah may be estimated at 160,000 in 1883.

Of these say 130,000 were Mormons and 30,000 Gentiles, a very liberal estimate of the latter.

In this year there were 46 persons sent to the Penitentiary convicted of crime. Of these 33 were non-Mormons, and 13 reputed Mormons.

At the above estimate of population the ratio or percentage would be one prisoner to every 10,000 Mormons, or one hundredth of one per cent, and of the Gentiles one convict in every 909 or about one ninth of one per cent. So that the actual proportion of criminals is more than ten times greater among the Gentiles of Utah, with the above very liberal estimate, than among the Mormons.

It is urged that these non-Mormon prisoners are not a fair representation of the average of crime throughout the country, but are the result of the flow of the desperate classes westward to the borders of civilization; with greater truth we reply that the Mormon prisoners are not representatives of Mormonism, nor the results of Mormonism, but of the consequences of a departure from Mormon principles; and of the 13 prisoners classed as "Mormons" the greater portion were only so by family connection or association.

Arrests in Salt Lake City, 1883:

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|--------------|-------|
| Mormons, | 150 |
| Non-Mormons, | 1,559 |

or more than ten times the number of Mormon arrests.

Again, it is estimated that there are 6,000 non-Mormons, and 19,000 Mormons in Salt Lake City, which shows of Mormons one arrest in 126%.

Non-Mormons one arrest in a fraction less than every four, or rather more than twenty-five per cent.

As I have said before (continued President Taylor) if we were not on the defensive in this case, I would say nothing about these things; but it will become men who have got ten criminals to our one to come here as our reformers and to try to disfranchise men who are ten times as good as they are. These are facts that are not of my getting up.

They come from the public records and can be verified by the prison and other statistics. And the question is, how much of that rule do we want here?

The questionable honor is reserved to these advocates of "advanced high moral ideas" to trample upon all judicial precedents. It was not enough that an insignificant minority should have more than an equal showing with the majority, being equal in numbers in the drawing to make up a venire. It was not enough that every Mormon was questioned as to his religious faith and that no Gentile was. It was not enough that all "Mormons" were excluded from this so called "impartial grand jury," and that their avowed enemies were to be their judges. It is not enough that our people must be tried by men whose average record shows them to be ten times their inferiors as law abiding citizens; but not having enough men to pack this "impartial grand jury" according to the provisions of law, under the guise of virtue, and in the name of morality and justice, edicts are issued to the officers to go into the purlieus of the city and gather up *ad libitum* from among the gutter snipes, creatures to form "a jury of the peers" of the accused with which to persecute and prosecute honorable men and women.

These are things we object to, and I wish our brethren and sisters to be informed in regard to these matters, that they may have a correct estimate of the position that we occupy pertaining thereto. We cannot respect and esteem such operations, and while we are desirous to place ourselves in conformity with all law, all order and all correct principle, yet we despise in our hearts this chicanery, hypocrisy, fraud and deception. But do we expect to see such things? Yes. Are

we surprised at it? No. Why? Because we have been told over and over again, and the Elders have preached over and over again, and the Prophets have prophesied of it over and over again, that the world will grow worse and worse, deceiving and being deceived. Who is it that embarks in these things? It is the corrupt, the ungodly, the debauchee, the adulterer, the liar, the men who violate every principle of honor, truth and integrity, and who are enemies to this nation, and the same class of people are enemies to any nation. They are laying the axe at the root of the tree of liberty and trying to overturn the freedom of man, and to place free men in bondage, a thing no honorable man would condescend to for a moment. And there are many in this city who despise these things as they do the gates of hell, who are not associated with us in a religious capacity, many honorable men who have feelings of this kind, and then there are tens of thousands in the United States who possess the same feelings and the same abhorrence of this corruption, degradation and infamy that is sought to be pained upon us. But while we can estimate these things at their worth, we can also estimate the actions of honorable men who are not of us at their true worth. Because a man is not a believer in our doctrines that is no reason why he should not be an honorable man, for there are thousands and millions of them; it would be a pity if they were in the same condition as the others. But we as a people have to defend ourselves against the aggressions of an unscrupulous enemy who is instigated by the power of the adversary to overturn and destroy the truth to-day as he has done in other ages, in other nations and among other peoples. Therefore it becomes us to look well after our affairs and protect ourselves as best we may from the calumnies, the reproach, and the infamies that are sought to be foisted upon us by an ungodly, hypocritical and corrupt people.

Now having got through with this I want to refer to something else. It has been stated that the reason why we have so many of these criminals is because that the scum of society from the eastern states floats out here, and that therefore a rough, uncouth, lawless class finds its way into this community. Now, I want something read to you about some of these so called virtuous people in the east.

PRESIDENT CANNON again read as follows:—

Dr. Nathan Allen, of Lowell, has declared in a paper read before a late meeting of the American Social Science Association, that "no where in the history of the world was the practice of abortion so common as in this country; and he gave expression to the opinion that, in New England alone, many thousands of abortions are procured annually."

Dr. Reamy, of the Ohio State Medical Society, says: "From a very large verbal and written correspondence in this and other States, together with personal investigation and facts accumulated * * * that we have become a nation of murderers."

The Rev. Dr. Eddy, writes to the *Christian Advocate* regarding one little village of 1000 inhabitants: "Yet here, and elsewhere, where 15 per cent. of wives have the criminal hardihood to practice this black art, there is a still larger and additional per cent. who endorse and defend it. * * * Among married persons, so extensive has this practice become, that people of high repute not only commit this crime, but do not shun to speak boastfully among their intimates of the deed and the means of accomplishing it."

Dr. Allen further states: "Examining the number of deaths, we find that there are absolutely more deaths than births among the strictly American children, so that aside from immigration and births of children of foreign parentage, the population of Massachusetts is rapidly decreasing. * * * The birth rate in the State of New York shows the same fact, that American families do not increase at all, and inspection of the registration in other States shows the same remark applies to all."

Bishop Cox of the Protestant Episcopal Church, of New York, in a pastoral letter to his people writes: "I have heretofore warned my flock against the blood-guiltiness of ante-natal infanticide. If any doubts existed heretofore as to the propriety of my warnings on this subject, they must now disappear before the fact that the world itself is beginning to be horrified by the practical results of the sacrifices to Moloch which defile our land. Again I warn you that they who do such things cannot inherit eternal life. If there be a special damnation for those who shed innocent blood, what must be the portion of those who have no mercy upon their own flesh."

Dr. Cowan, M. D., writing on what he styles "The Murder of the Unborn," says: "That this crime is not only wide spread on this great continent, but is rapidly on the increase, we have the testimony of physicians, whose investigations have been thorough, and whose social standing and integrity cannot be questioned."

PRESIDENT TAYLOR, continuing said: These are the people that are coming here to reform us, and are so disgusted with our corruptions. Yet I am pleased to find that there are, once in a while, men who have the courage to speak against these damning evils. Bishop Cox of the Episcopal Church is one of these men, and I honor such men whenever I hear of them, and should be glad at all times to extend to them all courtesies possible. Dr. Allen and Dr. Reamy are inspired, it seems, by the same detestation of these hellish, these fiendish, these outrageous acts. Yet from these people come our reformers, who are so horrified at the evils they see in Utah. But fortunately the bed is too short, they cannot stretch themselves on it; and the covering is too narrow and too contracted, it will not cover them, and their evils and abominations crop out on every side and they become their own accusers.

It is their own statements that I have had read to you this morning. I

am sorry to know that these things are as they are; but these are facts, and we do not feel very much honored with the association of such people. We do feel honored always to associate with honorable men and women; but with the seducer, with harlots, with thieves, with murderers of the innocents, no! never! no, never! We want no association with them. As it is stated here by one of these reverend gentlemen in the East, speaking of these things, no murderer hath eternal life in him, nor no murderers have eternal life in them.

I have had these things read to you for two reasons. First to show the corruption that exists among these so-called virtuous people, honorable people, pure people, who are so shocked at the atrocities that take place in Utah. Another reason is that I want to warn our brethren and sisters against these infamies, and against permitting these filthy wretches to come into their houses. They are too low, too debased, too corrupt; and I speak of it because I know what I am talking about; there are some of these people crawling around us like so many vipers and insinuating their hellish, murderous practices into the families of some who call themselves Latter-day Saints. Woe! to such Saints. You cannot have a place among us. No woman murderer, no man murderer can have a place among the Latter-day Saints, and I speak of it that the Presidents of Stakes and the Bishops may be apprised of these things. And some of these people would try to pass by the Bishops, and then by the Presidents of Stakes, and then by the President of the Church, and crawl with all their slime and damnable hypocrisy into the Temples of the living God. They may pass by these, but they will have to pass by the angels and the Gods before they get through, and they will never inherit the Kingdom of God. Hear it you sisters! Hear it you brethren! Hear it you Bishops, and you Presidents of Stakes! Watch well and know well what you are doing when you sign recommends for doubtful characters to go into these holy places. We do not want them there, it is not their place, and you will have to account for your acts if you permit these things knowingly. It is necessary that you should be particular about these matters, for you will have to answer for your doings as I have for mine. We cannot, because of relationship, because somebody is a cousin, or an uncle, or an aunt, or a brother or a sister, or a son or a daughter, or a father or a mother—we cannot admit and will not admit them to any of these holy places unless they are worthy. I call upon you if you know of adulterers or adulteresses, or people that practice these unnatural infamies, to sever them from the Church; they shall not have a place in the Church and Kingdom of God. Mr. Murray here and others may make laws and test oaths with provisions in them to screen the adulterer, the whoremonger, and the seducer; but we will tear that away from our people, and all such shall have no place with Israel, and all who are in favor of this signify it by saying "Aye." (The congregation responded with a loud "Aye.") These are our feelings, and it is some of these things that has led me to talk as plainly as I have done in regard to some of these other matters. I wanted to present the contrast so plainly before you that he that runneth might read. Enough of this, however, for the present:

Handle it carefully,
Deal with it gently,
Speak of it tenderly,
Poor Justice is blind.

FACILITIES AT HUNTINGTON.

PERTINENT QUESTIONS PUT AND REPLIED TO.

HUNTINGTON, Emery Co., Utah,
October 13th, 1884.

Editor Deseret News:

In order to avoid answering from one to half a dozen letters each mail, I deem it wisdom to answer all at once through the News.

I am asked, have you any room for more Latter-day Saints at Huntington?

What are the facilities and climate? We have about 6,000 acres of land, and water enough to irrigate it. We have an abundance of cedar and pinon pine wood near by on the foot-hills; also extensive coal beds from six to ten miles distant; and plenty of saw timber and building timber from 10 to 25 miles distant.

We now have a wagon road made about fifteen miles up Huntington Canon, which stream affords some fish, and the road gives us access to the lumber and building timber; and we hope in the near future to have the road completed to the line between this and Sanpete counties, that we may have an outlet to Sanpete, Utah and Salt Lake Counties.

But some say you have not got a good stock country.

Well we do not claim that we have, as grass is very scarce in the valley; yet we have good summer range on the mountains west of the valley, and in some parts there is winter range for small herds of stock. But as this is a farming district with no fence law, of course it is no place for large herds of stock during the farming season. Our cow herds do very well. The cows are herded during the day and corralled at night, but those have persevered, and good lucern patches can make their cows more profitable by giving them a

good feed of lucern at night and morning.

But what is your climate? and can you raise fruit?

Yes, we can raise the hardy kinds of fruit for that has already been done; and I think that grapes may be raised in abundance. The soil is of a heavy clayey nature and therefore cold and backward in the spring; but when warm weather comes on vegetation grows very fast. Generally speaking the winters are cold and dry. Deer are plentiful on the mountains and we frequently have a treat on their delicious flesh.

Is the land all taken up in that vicinity?

No, there is some more to be taken up under the direction of a committee, and we contemplate laying out a ditch that will cover three or four thousand acres of land, and we propose to locate three or four men upon a quarter section so that there will not be large quantities of unoccupied land under said canal. There are also chances to buy land, with a title to it, at from five to ten dollars per acre. Our townsite, which occupies one section of land, is laid off into blocks 33 rods square, with four lots in a block, and the streets are six rods wide except two main streets, which are eight rods wide. There being but few waste lots, there are 240 good lots in the townsite.

For fear we weary the patience of your readers, we will close by saying that the frost nipped some of our late grain and corn on the 7th and 10th of September; but we trust that sufficient has been raised to bread the settlement, including the new comers.

The health of the people is, generally speaking, good.

Yours truly,
CHAS. PULSIPHER.

CHICAGO SCALE CO.
151 S. Jefferson St., Chicago.
2 Ton Wagon Scale, \$40. 3 Ton, \$50.
4 Ton \$60. Beam Box included
240 lb. Farmer's Scale, \$5.
"Little Detective" for 25 lb. \$3.
FORGES, TOOLS, Etc.
Best Forge Made for Light Work, \$10
40 lb. Anvil and Kit of Tools, \$19
Farmers save time and money doing odd jobs—
Blowers, Anvils, Vices and other articles. Lines 2—

SUMMONS.

In the Probate Court in and for Salt Lake County, Utah Territory.

Maggie M. Sanders, Plaintiff.

vs.
Samuel L. Sanders, Defendant.

The people of the Territory of Utah send greeting:

To Samuel L. Sanders, defendant.

YOU ARE HEREBY REQUIRED TO appear in an action brought against you by the above-named plaintiff, in the Probate Court of the County of Salt Lake, Territory of Utah, and to answer the complaint filed therein, within ten days (exclusive of the day of service) after the service on you of summons—if served within this county; or, if served out of this county, but in this district, within twenty days; otherwise within forty days.

The said action is brought to obtain a decree from this Court dissolving the marriage contract existing between said plaintiff and you, on the ground of cruel treatment to plaintiff to the extent of causing her great bodily injury and great mental distress, and failure to provide plaintiff the common necessities of life.

And you are hereby notified that if you fail to appear and answer the said complaint as above required, the said plaintiff will apply to this Court for the relief prayed for and cost of suit.

Witness, the Hon. Elias A. Smith, Judge, and the seal of the Probate Court of Salt Lake County, Territory of Utah, this 11th day of October, in the year of our Lord one thousand eight hundred and eighty four.

[SEAL.]

w4t JOHN C. CUTLER, Clerk.

ORDER.

In the Probate Court in and for Salt Lake County, Territory of Utah.

In the matter of the Estate of James W. Cummings, Deceased.

M. E. CUMMINGS, THE ADMINISTRATOR of the Estate of James W. Cummings, deceased, having this day rendered and presented for settlement, and filed in this Court an account of administration of the estate of said deceased, and petition for discharge: It is ordered that the third day of November A.D., 1884, at ten o'clock a.m., at the court room of said Court, be, and the same is, hereby appointed the time and place for the settlement of the said account, and petition for the final distribution and closing up of said estate, and that the Clerk give notice thereof by causing notices to be posted in three public places in this city and county, and published in the *DESERET WEEKLY NEWS* at least three weeks before said day of settlement, according to law.

ELIAS A. SMITH, Probate Judge.

Dated October 3rd, 1884.

Territory of Utah,
County of Salt Lake, ss
I, John C. Cutler, Clerk of the Probate Court in and for the County of Salt Lake, in the Territory of Utah, do hereby certify that the foregoing is a full, true and correct copy of Order appointing time and place to hear petition for settlement of account, final distribution of Estate and discharge of Administrator, in the matter of the Estate of James W. Cummings, deceased, as appears of record in my office.

In witness whereof, I have hereunto set my hand and affixed the seal of said Court, this 3rd day of October A. D., 1884.

[SEAL.] JOHN C. CUTLER, Probate Clerk.

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